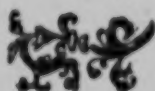


De las Cerimonjas

SECOND BOOK, WHICH TREATETH OF THE FEASTS AND SACRIFICES BY WHICH THESE NATIVES HONORED THEIR GODS IN THEIR STATE OF INFIDELITY.

LIBRO SEGUNDO QUE TRATA DE LAS FIESTAS, Y SACRIFICIOS: CON QUE ESTOS NATURALES, HONRABAN A SUS DIOS, EN EL TIEMPO DE SU INFIDELIDAD.



805
X 796 First Chapter, concerning the calendar and the feasts of fixed date, the first of which is the one which followeth.¹

The first month of the year was called, among the Mexicans, *Atl causal*, and in other parts *Quauhtl eua*. This month began upon the second day of February, when we celebrate the Purification of Our Lady. On the first day of this month, they celebrated a feast in honor—according to some—of the *Tlaloc* gods, whom they held to be gods of rain; [or]—according to others—of their sister, the goddess of water, *Chalchiuhtli icue*; [or]—according to [still] others—in honor of the great priest or god of the winds, *Queztalcoatl*. And we may say that [they celebrated the feast] in honor of all of these. This month and all the rest, which are eighteen [in number], each have twenty days.

Atl causal o Quauhtl eua

X 796 In this month they slew many children; they sacrificed them in many places upon the mountain tops, tearing from them their hearts, in honor of the gods of water, so that these might give them water or rain.

• [143] The children whom they slew they decked in rich finery to take them to be killed; and they carried them in litter upon their shoulders. And the litter were adorned with feathers and flowers. [The

Capítulo primero, del calendario, de las fiestas fixas, la primera de las quales es lo que se sigue.

El primero mes, del año se llamava entre los mexicanos *Atl causal*; y en otras partes *quauhtl eua*. Este mes comenzava en el segundo día del mes de Febrero quando nosotros celebramos, la purificación, de nuestra señora. En el primero día deste mes: celebraban una fiesta a honra (según algunos) de los dioses *Tlalocques*, que los tenjan por dioses de la lluvia; y según otros de su hermana, la diosa del agua, *Chalchiuhtli icue*; y según otros a honra del gran sacerdote, o dios de los vientos *queztalcoatl*: y podemos decir, que a honra de todos esos. Este mes, con todos los de mas, que son dexiocho tienen a cada veynte días.

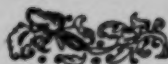
5^a d KL: Atl causal, o quauhtl eua d 1^a

1 e	En este mes matauan muchos niños	e 2
2 f	sacrificavanlos, en muchos lugares en	f 3
3 g	las cumbres de los montes: sacandoles	g 4
4 A	los corazones a honra de los dioses del	A 5
5 b	agua, para que les diese agua o lluvia.	b 6
6 c	A los niños, que matauan: com-	c 7
7 d	ponjanlos con ricos atavíos para llevar-	d 8
8 e	los a matar, y llevarlos, en unas	e 9
9 f	litteras, sobre los hombros: y las litteras,	f 10

1. The first nineteen chapters, largely a digest of more copious material in Chapters 20-38, are presented unannotated; most of the remainder of this book will be found in this last section. For these nineteen chapters the original has no corresponding Nahuatl text.

2. Marginal notation: *Cuñan deus celebratio.*

3. Marginal notation: *Corvus del cithirio roman.*



The thirteenth month they named *Tepellhuil*. In this month they celebrated a feast in honor of the high mountains, which are in all these lands of this New Spain, where large clouds pile up. They made the images of each one of them in human form, from the dough which is called *tsaalli*, and they laid offerings before these images in veneration of these same mountains.

Chapter 13 Tepellhuil

In honor of the mountains they made a number of serpents, of wood or of the roots of trees, and they fashioned them heads like [those of] serpents. They made also some lengths of wood, as thick as the wrist, and long. They called them *ecatorontli*. These, as well as the serpents, they overlaid with that dough which they call *tsaalli*. These pieces they provided a covering in the manner of mountains. Above, they placed the head, like the head of a person. Likewise they made these images in memory of those who had drowned in the water, or had died such a death that they did not burn them, but rather buried them.

After, with many ceremonies, they had placed upon their altars the aforementioned images, they also offered them *tsamales* and other food; and also they uttered canticles of their praises, and they drank wine in their honor.

Upon arrival of the feast in honor of the mountains, they slew four women and one man. The first of these [women] they called *Tepexoch*. The second they called *Matlacucie*. The third they named *Xochtecatl*. The fourth they called *Mayuel*. And the man they named *Milnasatl*. They decked these women and the man in many papers covered with rubber. And they carried them in some litters upon the shoulders of women highly adorned, to the place where they were to slay them.

1. *Shingled mountain* (Oaxaca to this day).

Al tercio decimo mes llamauan Tepellhuil: En este mes hazian fiesta a honrra de lo montes emjñetes, que estan por todas estas comarcas desta nueva españa: donde se armá fiublados: hazian las ymagenes en figura humana a cada vno dellos de la masa que se llama tsaal, y ofrecian delante destas ymagenes, en respecto destes mismos montes.

Cap. 13.

Tepellhuil.

- | | | | | | |
|----|---|----|---|---|----------------|
| 1 | g | KL | | g | 30 |
| 2 | A | | Hazian a honrra de los montes: vnas | A | 1 ^o |
| 3 | b | | culebras de palo o de rayzes de arboles, | b | 2 |
| 4 | c | | y labrauanles la cabeça como culebra: | c | 3 |
| 5 | d | | hazian tñien vnos troços de palo gru- | d | 4 |
| 6 | e | | esos como la muñeca largos llamauan- | e | 5 |
| 7 | f | | los Ecatontli: assi a estos como a las | f | 6 |
| 8 | g | | culebras los inventan cō aquella masa | g | 7 |
| 9 | A | | que llamā tsaal: a estos troços los in- | A | 8 |
| 10 | b | | vestian a manera de montes, arriba les | b | 9 |
| 11 | c | | ponjan su cabeça como cabeça de per- | c | 10 |
| 12 | d | | sona: hazian tambien estas ymagenes, | d | 11 |
| 13 | e | | en memoria de aquellos que se aujan | e | 12 |
| 14 | f | | ahogado en el agua o auian muerto de | f | 13 |
| 15 | g | | tal muerte que no los quemauan, sino | g | 14 |
| 16 | A | | que los enterrauan. | A | 15 |
| 17 | b | | Despues que cō muchas cerimoniaj, | b | 16 |
| 18 | c | | aujan puesto en sus altares a las yma- | c | 17 |
| 19 | d | | genes dichas: ofrecianles tambien ta- | d | 18 |
| 20 | e | | males y otras comjdas: y tambien los | e | 19 |
| | | | decian cantares de sus loores, y beujan vino por su honrra. | | |

Llegada la fiesta a honrra de los montes, matauan quatro mugeres y vn hombre: la vna dellas llamauñ tepexoch: la segūda llamauñ Matlacucie: la tercera llamauan Sochtecatl: la quarta llamauñ Mayuel, al hombre llamauñ Milnasatl: adereçauan a estas mugeres y al hombre cō muchos papeles llenos de vili: y lleuauanlas en vnas literas en hombros de mugeres muy ataujadas, hasta donde las suij de matar.

And they took [the children] to many [different] places.

[First was] Quauhtepetl.⁹ And the one who died here bore the same name—Quauhtepetl. His paper vestments were brown.¹⁰

The second place where one died was the top of Mount Yohualcual.¹¹ The human banner [the child to be sacrificed] had the same name—Yohualcual. His paper vestment was black striped with red.

The third place was Tepetmizanco,¹² where died a girl called Quetzalnoch, a name which they took from Tepetmizco, [also] named Quetzalnoch. Her array was like.

The fourth place was Poyasubcan,¹³ just at the foot and in front of Mount Tepetmizanco. The name of him who died was Poyasubcan. Thus he went adorned: he was bedight in rubber, stripes of liquid rubber.

The fifth place, there in the midst of the lake, was a place named Panistlan. He who died there had the name Epcontl. The vestments in which he went, having put them on, were set with round shells.

The sixth place to which they carried [a victim] was the top of [the hill of] Cocotl,¹⁴ and also he went bearing the name Cocotl. His array was varicolored—part red, part brown.

The seventh place was on the summit of Yauhquecme, and also the human banner bore the name Yauhquecme. The clothing which he bore was completely brown.

These were the places where [the children] died, as blood-offerings, as human banners.

And all went with head-bands¹⁵ with spray, and spray of quetzal feathers; they had green stone necklaces, and they went provided with green stone bracelets; they provided them with bracelets of green stone. Their faces were painted with liquid rubber, and spotted with a paste of amaranth seeds. And their liquid rubber sandals: they had sandals of liquid rubber. All went in glorious array; they were adorned and ornamented; all had valuable things on them. They gave them paper wings;¹⁶ wings of paper they had. They were carried in litters covered with quetzal

And mijerzan in quijmancasnia,

quauhtepetl: sah yn vampa omiquoja, can ie no ie yuca iticija, in quauhtepetl: yn jumatlanqij, yia-pahic.

Jnic vecd miquoja, icpac in tepetl iohualcual: can ie no iuca ietiah, iohualcualqij, iohualcual: yn jumatlan-qij, tihic, chichihic ie omocojij.

Jnic enca, tepetmizanco: yn vampa omiquoja ciostl, iuca quetzalnoch, yuch cania, in tepetmizco, quij-mizcua quetzalnoch, yn itlanqij cana ienoc.

Jnic nahuacan, panistlan, can izimla, can ixpan in tepetl, tepetmizanco: iuca iticija in miquoja panistlan-qij, ynic muchichihic, vapiac, tlapanqij.

Jnic macujcan, vampa in atl itic iucacican panistlan, in vampa, omiquoja, iuca ietiah, epcontl: yn itlanqij, in capotlanqij, epcontlanqij.

Jnic chiquetocan: vampa quijyua cocotl icpac, no iuca iticija cocotl: yn iuchichihic cana, chichihic-qij, canlanqij chichihic, canlanqij yia-palli.

Jnic chioctocan, icpac yn jiauhquecme: can no iuca ietiah, yiauhquecme, in tlacateuhtl: yn itlanqij ietiah, tlacateuhtl, yn jiauhquecme.

Jajucan yn, in miquoja nextlanqij, tlacateuhtl:

sah muchinti, ymactlanqij ietiah, quetzalhan-qij, quetzalhanqij: in chichihic-qij ietiah, ymactlanqij, quijmactlanqij, quijmactlanqij chichihic: tlacateuhtl, quijmactlanqij, ymactlanqij, ymactlanqij ietiah, muchinti mactlanqij, tlacateuhtl, tlacateuhtl, muchi tlacateuhtl, yn jiauhquecme, tlacateuhtl, quijmactlanqij, amal,

4. Maps of the Valley of Mexico in Colonial times locate most of the places and features mentioned by Sahagún, but the frequent repetition of place-names is at times confusing. Cf. Quauhtepetl, Sahagún's Spanish text says: "se van a una cerro que se llama del Tepetmizco."

7. Yohualcual, Sahagún (Spanish text) has *yohualcual* (deep red, flesh colored); later he has *Yohualcual* (flesh colored, yellow) for *yohualcual*. For *yohualcual*, Sahagún (Sp. ed., p. 16) has *yohualcual*; *Yohualcual* (Sp. ed.), *Yohualcual* (Sp. ed.), *Yohualcual* (Sp. ed.), *Yohualcual* (Sp. ed.), *Yohualcual* (Sp. ed.).

8. The Spanish text explains: "se van a una cerro que se llama del Tepetmizco."

9. *Yohualcual*: "se van a una cerro que se llama del Tepetmizco, y se van a una cerro que se llama del Tepetmizco."

10. *Yohualcual*: "se van a una cerro que se llama del Tepetmizco, y se van a una cerro que se llama del Tepetmizco."

11. *Yohualcual*: "se van a una cerro que se llama del Tepetmizco, y se van a una cerro que se llama del Tepetmizco."

12. *Yohualcual*: "se van a una cerro que se llama del Tepetmizco, y se van a una cerro que se llama del Tepetmizco."

13. *Yohualcual*: "se van a una cerro que se llama del Tepetmizco, y se van a una cerro que se llama del Tepetmizco."

14. *Yohualcual*: "se van a una cerro que se llama del Tepetmizco, y se van a una cerro que se llama del Tepetmizco."

15. *Yohualcual*: "se van a una cerro que se llama del Tepetmizco, y se van a una cerro que se llama del Tepetmizco."

16. *Yohualcual*: "se van a una cerro que se llama del Tepetmizco, y se van a una cerro que se llama del Tepetmizco."

feathers, and in these [the children] were kept

746
778
281
292

[314]

[625]

796
[381]
257
[381]
624

[289]

[493]
237

1776 and adorned [the figures]; they molded them [with
1778 amaranth seed dough].

[34 And some molded them well into the night. Thus
287] did they fashion them: they daubed liquid rubber
upon the faces [of the figures]⁹ and they laid [a spot
of] fish amaranth seed paste upon [each of] their
cheeks;¹⁰ they covered them with banners of white
paper spattered with liquid rubber, and they fitted
upon them paper headresses and their forked heron
feather ornaments.

[76] And of those who had died in the water, they
placed images only upon circular mats,¹¹ and made
them of a dough of amaranth seed.¹²

And when it dawned, then they were set in each
one's house, upon reed resting places made of thin,
fine reeds; or wide ones; or large, white ones; or hal-
low reeds.¹³ Upon these they placed them.

[262] And when this was done, when they had set them
in order, thereupon they laid offerings before them.
They offered them fruit *tsamale*, and *chili* sauce, or
cise dog meat, or turkey. And they offered incense
to them.

When this was done, one said [of the figures]:
"They are seated in the houses." And if one was
rich, there was singing and wine was drunk in their
honor; and elsewhere, they only brought them
offerings.

And upon the feast day, there died some women,
[who were] representations of the mountains.

[77] The first was named Tepesoch; the second, Matlal-
cacic; the third, Xochtecatl; the fourth, Maimevel,
representing the maguery; the fifth was named Mil-
nauatl. This [last was] a man, representing a serpent.

[314 Their array [consisted of] paper headresses and
287] paper, vestments daubed with liquid rubber—with
much rubber; a great deal of rubber. And the array
and adornment of Milnauatl were in the same
manner.

[473] Early in the morning they started to go, carrying
them upon their shoulders on liners. It was said:
"They provide them with liners." They went carry-
ing them there. They went there in litters; they car-
ried them in a roundabout procession. Only the
women carried [the liners] on their shoulders. They
went singing for them.

quintlapichilevitze, inbepin tlacacacvitze, njmá ie
ie trelatitilo, techichilo quimpepecho;

suh in cequjoti or vecaian, in quimpepecho, inje
quintlacatila, quimicollhoja, yon anichianuhli in
quimicallala incampen, quimicacenta in tenevid,
yon quimicajaja inamamal, yixtatton.

Auh in atan miquja, can iacaleo in quintlalia,
in jmixtela, tzoalli in quinchichioia.

Auh in oclavie: oec trelatitilo in techacan, tul-
pepechpan, aco tolpitzaac, aco tulpatlacti, astupili,
aço axali in impí quintlalia:

Auh in ie inbepi, in oterencacaleo: njman ie ie
quintlacanijlia: in quimmaniliaia nocotamalli, yon
tlatomilli, aneco itacumacatl, aneco tzoalin: yon
quintlacanacajija.

In jhuac in motemeca cali omoc: suh in nrelaca-
machoa, cujcatilo, yon tlatlanijlio: suh in cano
can isquich in quintlacanijliaia.

Auh in jpan in illiujt, miquja cequjotin cica, in-
ixiptlaon Tepet.

Inje or itoca Tepesoch. Inje vme: Matlalque. Inje
ei: Xochtecatl. Inje navi, Maimevel: ixiptla metl. Inje
macujilli: itoca Milnauatl: iuin cequichli, ixiptlan
coud:

in jnechichial, in jmanamamal, in jmanacatquj:
tlachujilli, cenca otlo, moca otli: suh in Milnauatl,
can no ihuquj in jnechichial, in jlatquj:

ioximico in quimpenalia in quimnapalocimci,
tlapechica: motemeca, quintlatapechia, vucan ma-
manitvi, vucan yicativt in tlapechica, quintlatama-
lechica: can no cino in tlanapala, quincacativt.

9. The corresponding Spanish text reads literally: "Los colages de cada un mueren sobre dos cunas, una de perenne, y otra de colidito. . . ."

10. Cf. Andrienko and Dittels, op. cit., p. 2, n. 15.

11. According to Sahagun (loc. cit.), "mueven a moverse lanchas de lino, cubiertas con papel de canuto."

12. Cf. Andrienko and Dittels, op. cit., p. 22, n. 116.

13. In the Sahagun ed. of Sahagun, Vol. III, p. 295, it is explained: "Hay una que se llama trasquilatli, se muy simple y tiene unas colillas
fuerza, como capullos de seda que se hacen sencillos y coliga como del agua, y cuando se mueven como sobre las dancas cuando se mueven."

648 nephew of the Great Montezuma, and he begged us to have the goodness to wait until he arrived.

He did not tarry long, for he soon arrived with greater pomp and splendour than we had ever beheld in a Mexican Prince, for he came in a litter richly worked in green feathers, with many silver borderings, and rich stones set in bosses made out of the finest gold. Eight Chieftains, who, it was said, were all Lords of Towns, bore the litter on their shoulders. When they came near to the house where Cortés was quartered, the Chieftains assisted [643] Cacamatzin to descend from the litter, and they swept the ground, and removed the straws where he had to pass, and when they came before our Captain they made him a deep reverence, and Cacamatzin said—

“Malinche, here we have come, I and these Chieftains to place ourselves at your service, and to give you all that you may need for yourself and your companions and to place you in your home, which is our city, for so the Great Montezuma our Prince has ordered us to do, and he asks your pardon that he did not come with us himself, but it is on account of ill-health that he did not do so, and not from want of very good will which he bears towards you.”

When our Captain and all of us, beheld such pomp and majesty in those chiefs, especially in the nephew of Montezuma, we considered it a matter of the greatest importance, and said among ourselves, if this Cacique bears himself with such dignity, what will the Great Montezuma do?

When Cacamatzin had delivered his speech, Cortés embraced him, and gave many caresses to him and all the other Chieftains, and gave him three stones which are called Margaritas, which have within them many markings of different colours, and to the other chieftains he gave blue glass beads, and he told them that he thanked them